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various considerations

May 96

Kavi
Subram

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& mythic legends

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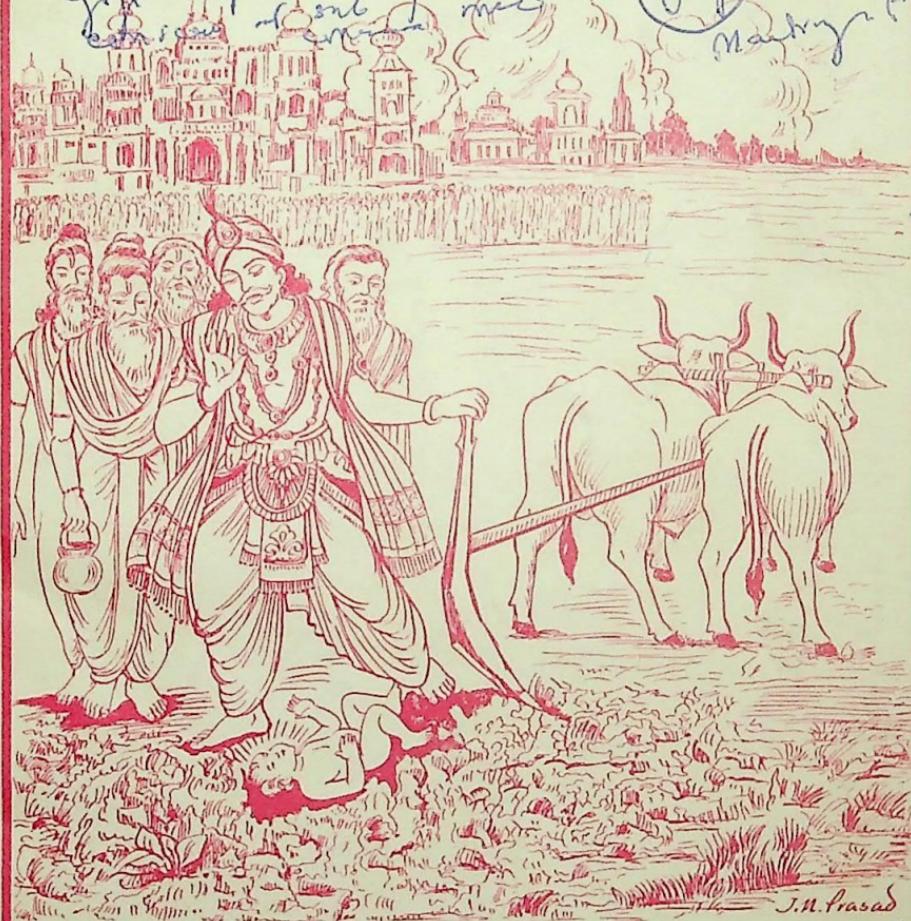
18 Apr 96

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KALYANA-KALPATARU

human mind which is (curly)
insinuating mind subverts (straight)
you helps to interpret
conscious & unconscious

you p. 739
Maitreyi p. 812



J.N. Prasad

Vol. LXI
No. 8

If you don't get a preceptor (curly)
Then you should accept May
1996

R. and Lord Krishna as the preceptor
you go ahead with your spiritual practices

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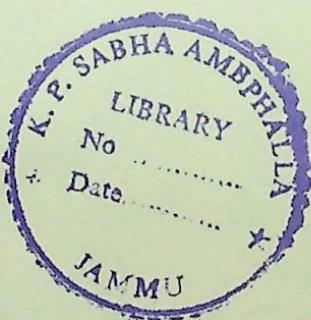
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The Kalyana-Kalpataru



Lord Kṛṣṇa playing on flute

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



The KALYANA-KALPATARU

OR
THE BLISS
A MONTHLY FOR THE PROPAGATION OF SPIRITUAL
IDEAS AND LOVE FOR GOD

New Series

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No. 8

Vol. LIX

वंशीविभूषितकरान्नवनीरदाभात् पीताम्बरादरुणबिम्बफलाधरोष्टात् ।
पूर्णोन्दुसुन्दरमुखादरविन्दनेत्रात् कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

"I recognize no reality other than the Lord Kṛṣṇā whose hands are beautified by the flute, the hue of whose body is just like the newly appeared clouds, who wears yellow garments, whose lips are as red as Bimbā fruit, whose face is as lovely as the full moon and eyes like red lotus."

—Madhusudana Swami



Dialogue with the Lord During Meditation

(Continued from page 707)

—Late Sri Jayadaya Goyandka

S—This was due to my foolishness, but now please have mercy on me, Lord, that I may soon develop full Faith in and exclusive Love for You.

L—Do I not want that you should develop this? Do I put any obstacle in the way of this development?

S—There can be no question of putting any obstacle in this matter. You are no doubt rendering me the necessary aid and yet there is delay in my removing the deficiencies of Faith and Love. That is why I pray for Your grace.

L—This is all right. But in order to remove the deficiencies of Faith and Love you should rely on Me and make the best possible effort.

S—O Lord, I have heard it that these deficiencies may be removed if one weeps before You. Is this a fact?

L—That weeping is a different kind of weeping.

S—What type of weeping is that? What is its character?

L—That weeping proceeds from the heart even as a man in distress weeps sincerely from the heart for the removal of distress.

S—I understand. I wish I could weep like this, but it does not always proceed from the heart.

L—This shows that you seek it from the intellect, and not from the heart.

S—O Lord, if the heart begins to seek it, why should I pray to You? I solicit Your aid because there is no seeking from the heart.

L—My aid can be gained when one is devoted to carrying out My instructions. Believe that the most difficult task can be easily accomplished when one is attentive to this.

S—Lord, I shall certainly do as You ask me to do, but the progress will assuredly depend on Your grace. I am only an instrument. Therefore, knowing this to be Your instruction I shall make a special effort to carry it out. As an instrument, please make me do, whatever You desire me to do.

L—Take care that this view may not lead you to self-deception.

S—O Lord, can there be any deception in asking for aid from You.

L—While seeking aid, if one avoids labour and trouble to the body, and does not carry out instructions, It means practice of deception. Fixing the mind on Me go on carrying out whatever I have said. Do not contemplate on what happened in the past or will happen in future. Go on observing whatever comes to pass as a disinterested observer. This is what is called practice of surrender. Believe that everything is possible of attainment through the practice of this form of surrender.

S—I have faith in this, but agitation caused by distress makes me forget it and the attention is automatically dragged to the goal of attainment of supreme peace and supreme bliss.

L—Why not devote your attention exclusively to the work itself, as you devote it to the fruit of action? When My instructions are sincerely carried out, it leads to the growth of Faith and Love and ultimately to My realization.

S—But O Lord, without the growth of Faith and Love in You even the carrying out of Your instructions does not become possible.

L—You already possess the amount of Faith and Love necessary for carrying out my instructions.

S—Then, why do I fail to carry out Your instructions to the letter?

L—Stored up impressions of past sins, worldly love, hatred, lust, anger and similar other evils act as obstacles.

S—How are these to be annihilated?

L—I have already said that these are annihilated by practices like *Bhajana*, meditation, selfless service and *Satsaṅga*.

S—I shall try to make special effort to devote myself to these practices. But success in this also will depend on Your grace.

L—You may get any amount of aid you may seek from Me.

X

X

X

S—O Lord, some people say that the vision of God is gained only through the eyes of knowledge and not through physical eyes. What is the truth about this?

L—What they say is not correct. In the manner a devotee wants to see Me, I can manifest Myself before him.

S—Your form being Divine, how is it possible for the physical eyes to see the same?

L—Through My grace. I give him such power with the aid of which he can see My Divine form even with the physical eyes.

S—When You manifest Your divine form, do all the people present at the place gain Your sight, or only a select few among them.

L—It may happen, as I desire it to happen.

S—Physical sight is equally possessed by all, then how does it happen that some people see You, and others do not?

L—There is nothing to wonder in this. Through the

application of *Yogic* power even a *Yogi* can act like this. Though present before a multitude, he may be actually seen by some, and not by others.

S—When You appear before a crowd of people, do all men in the crowd see You as possessing the same form, or You appear differently before different persons?

L—I can appear both as possessing the same form, as well as in different forms before different persons. This happens according to the qualification of the observer. In other words, whatever the thoughts of the devotee, or the character of his Love and Faith, I appear so before him.

S—How do observers remain deficient in faith even when You are directly manifested before them? Please explain this with illustration.

L—I can manifest Myself before a multitude though the people comprising it may be deficient in faith, or may even lack the same. And when I am manifested, people may look upon Me some with more Faith and some with less. This is illustrated by My manifestation in Universal Form in the court of Duryodhana, where I was seen by people according to their thoughts and sentiments and many people could not even see Me.

S—When you appear on earth as an incarnation, people must see you as possessing a form which is same to all.

L—At the time of incarnation also, I appear to people according to the nature of their thought.*

S—Some people say that God, who is the embodiment of Existence, Knowledge and Bliss cannot manifest Himself before a devotee assuming a definite Form. The devotees see their own thoughts reflected in the Form of their respective deities.

*जाकी रही भावना जैसी । प्रभु मूरति देखी लिन तैसी॥

"Whatever was the conception of the person, the Lord's Form appeared so to him."

L—They say so out of error. They do not know the secret of my Form with attributes. Although I am Myself embodiment of Existence, Knowledge and Bliss, through my own Yogic power I manifest Myself in My Divine Form with attributes for the sake of My devotees. Some Sādhakas may no doubt in the course of their practice imagine that they have seen Me through the projection of their mental picture, but that is not regarded as genuine Divine Vision.

S—How is a Sādhaka to understand whether his vision is genuine, or a mere projection of his mental picture?

L—There is a world of difference between direct Divine vision and a mental conception. When a Sādhaka directly realizes Me, he will develop all the marks of a devotee and whatever incidents happen at the time, will leave their proofs, such as when Dhruva realized Me he attained all knowledge of the scriptures as soon as his chin was touched with the conch, and when I revealed Myself for the sake of Prahlāda, I destroyed Hiranyakaśipu. These incidents can never be considered as mere imaginations. But when there is a realization of My form only through the imagination the incidents connected therewith will leave no proofs.

S—Some say that God being all-pervading, how is it possible for Him to reveal Himself in a particular point of space? Does not such manifestation refute His all-pervading character?

L—No, it does not. Fire is all-pervading, and yet a person desiring it lights it either at one place or in many places, as the case may be, and the god of Fire without losing his all-pervading character, manifests himself at one particular place or in many places. My pervasiveness is deeper and my power infinitely stronger than that of Fire. Where is, then, any cause for wonder if I, the all-pervading

Being, while remaining present everywhere, manifest Myself with all my power intact at one place, or simultaneously in many places?

S—While You are absolute and Formless, how do you appear assuming a Divine Form with attributes?

L—Even in a clear sky water exists in the form of atoms, that water comes down as a shower, and it is this very water which is, again, transformed into solid flakes and hails. Similarly, though I am above both the states of *Sat* and *Asat*, being and non-being, I am cognizable by the intellect sharpened and purified by divine knowledge. Thereafter though eternally existing as pure Knowledge and Bliss when I manifest Myself by My power of *Yoga* as Divine Light, I appear in the hearts of the *Yogīs* as a brilliant flame and then remaining as flame I manifest Myself in My Divine Form with attributes and grace my devotee with a direct vision of that Form, even as the sun when manifested spreads his light over all eyes and gives all the privilege of his sight.

S—Some say that water being a form of matter, can undergo these transformations; but this is not possible in the case of the changeless soul or Spirit.

L—These changes do not take place in Me, the changeless spirit. They show only the effect of My power. I may make possible what is evidently impossible. There is absolutely nothing which is incapable of being made possible by Me.

S—Tell me, Lord, what is the best means of obtaining Your direct vision?

L—Exclusive devotion to Me, or complete surrender.

S—What are the qualifications a devotee must gain through the practice of exclusive devotion before You meet him?

L—When he gains the divine qualification (*Gitā*

S—Do you meet him only after he has developed all the marks defined as Divine qualifications, or even before?

L—There is no hard and fast rule that he must possess all the Divine qualifications before realization; but possession of exclusive devotion is indispensable.

S—Inasmuch as You meet him only when there is exclusive devotion, and even when the divine qualifications are not fully developed, these latter must flower in him subsequent to Your realization.

L—Not only these, but many other special virtues then flower in him.

S—What are those special virtues?

L—Equanimity etc. (*Gitā* XII. 13—19).

S—Do these virtues appear only after Your realization, or even before?

L—They appear to a certain extent even before, but after My realization they flower as a matter of course.

(*To be continued*)



When you cultivate that personal relationship with God, you will see how He will take charge of your life. You will know such bliss and love that you will ask yourself why you wasted so many years pursuing false goals. If I can gain You, my beloved, who are the source of all life, all love, all wisdom, all bliss—the source of everything in this universe—if I can love You and commune with You, what else shall I ask for? 'Naught else.' That is what I want for all of You, for it is the whole purpose of life: Be in love with God.

—*Self-Realization*

Spiritual Student

(Continued from page 712)

—Swami Ramsukhdas

Question—What is the conduct of the student who follows *Jñāna Yoga* (Discipline of Knowledge)?

Answer—Indifference, neutrality and unaffectedness are prominently found in the conduct of a *Jñāna Yogi*. To lead a secluded life mostly becomes his mental disposition and he feels restive when he does not get seclusion. But by and by that restiveness diminishes and ultimately disappears. Because its existence in the absence of solitude is due to the assumed affinity with the body while his main aim is to destroy this affinity for the body.

He is as indifferent to his body as he is indifferent to the bodies of others. As he, being indifferent is not affected by any treatment to other bodies so he is not affected by any kind of treatment meted out to his own body. He realizes that state where one "neither acts nor is tainted" (*Gitā* XIII. 31) and thus he automatically becomes free from the egoistic feelings and taintedness (*Gitā* XVIII.17).

Question—What is the conduct of a student following the *Bhakti Yoga* (Discipline of Devotion)?

Answer—Humbleness is prominent in his conduct. The world for him is manifestation of the Lord. Beholding God's grace in every circumstance he remains most happy and carefree. He always beholds Divine grace. He is little affected by an incident disagreeable to his body, senses and mind and even that little amount of effect gradually perishes. Kākabhuśundi is an example. When a curse was

hurled upon him, he felt neither afraid nor destitute but he regarded it as God's grace. Thus a devotee realizes God's grace more in adversities and by depending on God's grace he remains free from fear, sorrow, worry and doubt.

Question—Does a student following the paths of Action, Knowledge and Devotion, need a preceptor (spiritual guide)?

Answer—Everyone needs a preceptor. But a student should feel neither disappointed nor discouraged for God-realization if a competent preceptor is not available because this human body has been bestowed upon only to realize God. If he fails to get a competent preceptor then depending upon God he should accept Lord Kṛṣṇa as the preceptor, and go ahead with his spiritual practices because Lord Kṛṣṇa is the universal preceptor. So He is my preceptor as I am not separate from the world.

In fact there is a need of a preceptor in all the three *Yogas* (paths). But it does not mean that a preceptor is not available because God is ever-present to guide us. The guidance which can't be given by preceptor, is provided by God through intuition or through the scriptures or through any other incident. To impart this guidance there are several methods. Sometimes the conversations between two persons salve his problem. Sometimes the solution comes after opening a book suddenly, God adopts different methods to guide a striver because "He is the disinterested friend of all beings" (*Gitā* V. 29).

This is an uncommon characteristic of God's nature that unlike human beings He does not want anyone to feel obliged to Him for the good He does to him. As the sun does not feel proud of itself by providing light to the world, so does God never feel proud of Himself because He does good to all; good is automatically done by Him and light is also provided by him. He, who turns—himself towards

God, receives that light more. Therefore a striver should never get discouraged and disappointed if a preceptor is not available to him.

God has provided everyone with a preceptor in the form of discrimination to distinguish the real from the unreal, righteousness from unrighteousness, what ought to be done from what ought to be refrained from, and what should be owned from what should be disowned. If a man honours that discrimination, it will be enhanced and finally that discrimination will change into knowledge absolute.

Question—Can the same preceptor impart training (Knowledge) of *Karma Yoga* (Discipline of Action), *Jñāna Yoga* (Discipline of Knowledge) and *Bhakti Yoga* (Discipline of Devotion)?

Answer—Yes, he can. But he is more expert and experienced in the same discipline which he himself has followed. So he can very easily impart knowledge of that discipline, though he can also guide in other disciplines. Though great souls have different dispositions as some of them are indifferent and some are benevolent yet they can undoubtedly impart knowledge to the inquisitive strivers according to their inquisitiveness. As there is secretion of milk in the teat of a cow when her calf comes to her, so is knowledge automatically revealed in the great soul when an inquisitive striver approaches him. Though the liberated souls have nothing to do for themselves yet they live only for inquisitive strivers in the same way as a mother lives for her offspring.

Question—Can a student receive knowledge of all the three Disciplines?

Answer—Yes, he can; but it is better if his faith in one of the three Disciplines is steadfast. It will be better, more useful and beneficial for him. A Striver's faith in one Discipline will make other Disciplines helpful in his path (Discipline).

in order. In the meantime, my son will also gain more experience of the world. Yes, death is certain. But what shall I do? I cannot devote my mind to the practice of *Bhajana*. "I, again, urged: "What more do you require to put your affairs in order? Through God's grace you already possess sufficient means of your own. Your son is getting to be old himself. Suppose, your life had departed during the recent illness, who would have put things in order for you?" He artlessly replied, "I know this well, indeed, but what shall I do? There is no cessation of thirst."

From this authentic incident we may realize how thirst keeps man absolutely under its spell. The more there is satisfaction of thirst, the more its power to scald and burn increases:

निस्त्वो वष्टि शतं शती दशशतं लक्षं सहस्राधिपो
 लक्षेशः क्षितिपालतां क्षितिपतिश्वकेश्वरत्वं पुनः ।
 चक्रेशः पुनरिन्द्रतां सुरपतिब्रह्मास्पदं वाञ्छति
 ब्रह्मा विष्णुपदं पुनः पुनरहो आशावधिं को गतः ॥

"He who possesses nothing seeks that he may gain a hundred rupees; on gaining a hundred, he desires for a thousand. On gaining a thousand, he desires for a lakh. After a lakh, he aspires for a kingdom. After gaining the earthly kingdom, he begins to seek the position of Indra, the king of heaven. after the position of Indra, he aspires for the status of Brahmā. After becoming Brahmā, he seeks to be Viṣṇu. Thus thirst goes on gradually growing. No limit can be set to it."

A friend of mine tells me that when he was in indigent circumstances, he used to imagine that if he could put by twenty-thousand rupees, he would do nothing but practise *Bhajana* in life, but now when he possessed a few lakhs and life has advanced towards the proverbial three score years and ten, the thirst for wealth still persists. Such indeed is the character of thirst!

This thirst for worldly enjoyment alone keeps man

away from God. Like a fiend, it gives no scope to the mind to devote any time to the remembrance of God. Under its influence, man behaves as if possessed by a ghost. It keeps him company wherever he may go—in the train, in a car, in a carriage, or in a steamer, in the temple, in the mosque, in the shop, in the house, in the market, in the forest, in a public meeting, or in any other public function. That is why there is no freedom from misery for him. Bhagavān Śrī Rāma says—

सर्वसंसारदुःखानां तृष्णैका दीर्घदुःखदा ।
अन्तःपुरस्थमपि या योजयत्यतिसङ्कृटे ॥

"Of all forms of misery in the world, the misery of thirst is the worst. He who is not used to step out of the privacy of his home, thirst throws even such a person into very great difficulty and trouble."

भीषयत्यपि धीरं मामन्धयत्यपि सेक्षणम् ।
खेदयत्यपि सानन्दं तृष्णा कृष्णोव शर्वरी ॥

"Like a terribly dark night, thirst causes terror in the heart of even the bravest of men. It makes blind even those who are possessed of eyes; and it makes miserable those who are peaceful."

Pointing to the failures in life of men intoxicated with worldly thirst, the great king Bharṭhāri declared from the house tops—

उत्खातं निधिशङ्क्या क्षितितलं ध्राता गिरेर्धतिवो
निस्तीर्णः सरिताम्पतिर्नृपतयो यत्रेन संतोषिताः ।
मंत्राराधनतप्यरेण मनसा नीता शमशाने निशा
प्रासः काणवराटकोऽपि न मया तृष्णोऽधुना मुच्च माम् ॥

What have I not done out of the thirst for riches?—

"In search of treasures, I dug up the face of the earth.

In pursuit of alchemy, many an ore did I melt. In search of pearls, I plunged deep into the oceans. I used all the arts to please the sovereigns of the earth. I passed night

after night in the cremation ground performing *Japa* with a concentrated mind for the possession of supernatural powers. All the efforts brought me not even a broken shell. Therefore, O accursed thirst, I pray thee, leave me alone."

Again he says—

भ्रातं देशमनेकदुर्गविषमं प्राप्तं न किञ्चित्पलं
त्यक्त्वा जातिकुलाभिमानमुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशङ्क्या काकवत्
तृष्णे दुर्मति पापकर्मनिरते नाद्यापि संतुष्यसि ॥

"In vain did I tread difficult paths and roamed through inaccessible regions. Unmindful of my high birth, did I serve mean people but with no profitable results. In shame and in disgrace did I pass my days, fearful in approaching unwelcome homes and living on crumbs thrown in disdain as to a crow. With all this, the goal remained far from sight. Accursed thirst, thou promptest me to evil deeds. Fie upon thee. Art thou still unsatisfied with my self-abasement?"

Such ignominy, shame and dishonour one has to suffer due to nothing but thirst, and thirst alone!

Thirst is the primary cause for bringing one misery after another. Man feels contented under no circumstance whatsoever. That is why his circumstances continue to change from one state to another. He wastes his whole life following the will-o'-the wisp of thirst, but in the end remains where he was. No amount of repentance brings him any relief.

If out of good luck he succeeds in gaining some wealth, thirst does not allow him to make any good use of it, and the whole life is spent by him in fruitless talk.

Therefore, a thoughtful man should at once turn away from the temptation of worldly thirst, and develop within him the thirst for God. Through enjoyment, the senses can never be satisfied.

Pour clarified butter into fire, it will make the fire stronger, this is what happens with regard to desire. If you really want to put out this fire, pour on it the shower of cold water in the form of contentment. True wealth is only that which brings one happiness. Contentment is that wealth 'संतोषं परमं धनम्'. There are many multimillionaires in this world, who under the lure of worldly thirst are found to be literally burning in the fire of discontentment. They find no peace in their heart even for a moment. That is why they remain extremely miserable throughout their life—

अशान्तस्य कुतः सुखम् ।

"How can there be happiness for one lacking peace of mind?"

There can be no objection to earning money through the adoption of proper means, and making some good use of that money, but there is absolutely no need to be possessed by the thirst for wealth. That is why the scriptures have laid down rules how livelihood should be earned; for wealth has its intoxication, and the intoxication of wealth is the worst form of intoxication. When it takes possession of man, it makes him blind. He begins to feel that there is none in the world who is equal to him in wisdom. Fortunate is, indeed, the person, who, though possessed of wealth, is free from its intoxication, and remains endowed with humility; but such a soul is rare to be found in this world. There is a natural intoxication of wealth, which, as a rule, cannot be avoided. Spiritually inclined persons should, therefore, work for livelihood only to the extent that they may smoothly carry on plain life of an ordinary standard. They should never run after wealth, either for enjoyment, or prompted by the desire for earning virtue. For this acts as a great hindrance in the spiritual path.

Earning wealth is not objectionable. It is only the thirst

for wealth, which is objectionable. The thirst for any object of enjoyment in this world throws man into the bondage of the world. If there should be thirst, let it be for the sight of the lotus face of the dear beloved, which for ever destroys the threefold distress, but this thirst awakens only in those fortunate souls, who renounce the thirst for enjoyment as poison itself. This thirst, this strong desire for the sight of the lotus feet of God, arises only in the heart of those, who turn away their face from the objects of the world, which only externally appear as charming, recognizing their true internal poisonous character. Then, they become mad for the sight of that transcendent beauty. Nothing else appears agreeable to them. In the eyes of men identified with the world, they appear either as mad, or fool, or as worthless and useless persons lacking discrimination, but they wholly remain absorbed in their own thought, without any time or inclination even to look at their calumniators. How can one, who is suffering from the extreme anguish of thirst, look for anything but water? How can he feel happy with the idle stories of the world till the thirst is removed by a copious draught of water? He will, indeed, run after water, wherever he may find it. Why should he care for what the people may say? Let them say what they will, he is interested only in the thing on which his heart is set. He who looks back towards the world, lends his ears to the gossip of the world and tarries on the way to give reply, cannot have the intense thirst, the agony of thirst, we are speaking of. Hence it appears necessary for him to lend his ears, tarry and give reply. He whose thirst grows intense becomes wholly mad.

लगी है प्यास जोरों से ढूँढ़ता हूँ सरोवर को।

सुहाता है नहीं कोई मुझे अब दूसरा कुछ भी॥

"Suffering from intense thirst I seek for the lake. None, and nothing else, appears agreeable to me."

When the thirst assumes this type of intensity, the seat of the Lord begins to shake, and He is compelled to leave *Vaikunṭha* and appear on earth in order to satisfy for all time and bring contentment to the thirst-intoxicated devotee with the nectar of His incomparable, enchanting, transcendent, beauty. This sweet meeting or union with the Lord pacifies all the fever and fret of the world, His charming words break the fetters of *Avidyā* and the bondage of *Karma* is brought to an end. The dense darkness of the new moon night is thus transformed into the brightness of a full moon. All pride of wealth, honour, high birth, or learning is washed away by the flood of Love of the Beloved—and the transactions of 'give and take' of the *Māyic* world come to a stop. For him the doors of that ever unfettered supreme Abode of the Lord get open. The senses of 'Mine' and 'Thine' cease to exist. Everywhere he begins to hear the sweet music of the darling's flute, everywhere he discerns but the infinite extension of that one alone. He thus remains wholly attached to, absorbed in, and contented and satisfied with, that One and One alone. For him, all other duties cease to exist.



सत्कृतासत्कृता वापि पतिं दृष्ट्वा तथाविधम्।
राज्यभृष्टं श्रिया हीनं क्षुधिं व्यसनाप्लुतम्॥

Nala said—"Whether the husband honours or dishonours, respects or disrespects, a wife should forgive her husband particularly when she knows what an adverse position her husband is in. This is more so because the husband was engulfed in the ocean of calamity, starving without food and devoid of his kingdom and the wealth."

—*Mahābhārata, Vana Parva* (74.29)

The Mahimā Samāja

—*Gopabandhu Pani*

With the advent of some European nations the socio-religious thoughts of India came under the influence of the Western ideas which were embellished by the renaissance. The Indians got the opportunity to read books dealing with modern thoughts and various social reforms appealed to their intellectuality. The socio-religious condition of the Indians which was then worsened by ignorance and superstitions underwent a revolutionary change. Blending the ideas from both the old and the new culture, some patriotic and enlightened Indians started to introduce reforms leading to the removal of the superstitions and the prejudices which had suffocated Indian mind. The credit of reawakening among the Indians goes to some socio-religious movements of which *Mahimā Samāja* is one. It was developed in the state of Orissa and gradually spreaded to its adjacent states.

The then condition of the society was burdened with untouchability, superiority of the Brahmanical society, lack of education-facilities. The simplicity of the *Ārya Samāja*, the *Brāhma Samāja* and the christianity attracted the people, mainly the educated masses. The poors and the out-castes were often deprived of social and religious facilities. *Mahimā Swāmī* the founder of the *Mahimā Samāja*, offered a solace to their problems. It helped in spreading of this movement.

Mahimā Swāmī preached the doctrine of monism and

directed the people to practise *Satya* (truthfulness) and *Ahimsā* (non-violence). He condemned casteism as well as the supremacy of the Brahmins and their claim to divinity. The epistemology he preached was based on popular and ideal realism. His philosophy created a new thought among the tribals and outcastes who were long victimised by the superior class. Offering the common men an alternative way of worship and salvation, smashing the social barriers, his doctrine of truth and non-violence tried to promote social harmony. Mahimā Swāmī wanted that his teachings should reach the lower surface of the society and he preached his new cult in the tribal areas of Orissa in a simple Oriya language. His doctrine appealed more to the down-troddens than to those who were socially stable.

There is no contemporary and authentic evidence of the life of Mahimā Swāmī. Some believe that he was a rebel Marahatā administrator who flew in disguise to avoid the wrath of the then English rulers and attained *Jñāna* (the supreme knowledge) after a long penance. But the exponents of this cult do not agree to accept him as an ordinary human being. According to them he is the supreme Being, God himself appeared in the form of a human body to restore religion.

Historians have not mentioned anything clear about Mahimā Swāmī and the history on the Mahimā cult published by the *Balkaladhārī Samāja* differs from that by the *Kaupīnadhārī Samāja*. Hence, it is difficult to furnish the chronological data about Mahimā Swāmī and the *Mahimā Samāja*.

Mahimā Swāmī appeared first in the year 1826 A.D. at Puri after wandering through many parts of India. Then he underwent a deep meditation for long thirty-six years. It is said that for the first twelve years he took only water for sustaining life, the next twelve years he was provided fruits by his first devotee Sadānanda and the last twelve

years he was supplied milk by the king Bhramarbar a Mahindra Bahādura of Dhenkanal. In the year 1862 A.D. he started preaching his doctrines among the people.

Adopting the life of a missionary he initiated a large number of people to his creed. He visited many places of Orissa by foot and preached the new doctrine. He created sixty-four *Siddhas* among his disciples and empowered them to act on his behalf. They moved throughout Orissa and other states preaching *Mahimā* philosophy. They could attract the common masses as they were able to perform many miracles being blessed by *Mahimā Swāmī*. It made a revolution in the religious sphere and people in large numbers accepted the new cult. For fourteen years *Mahimā Swāmī* preached his doctrines and breathed his last in the year 1876 A.D. at Joranda, a place near Dhenkanal town of Orissa.

He directed the people to worship Alakha (invisible) i.e., beyond description and condemned idolatory. The whole universe is created from the glory (*Mahimā*) of Alakha So the entire universe is Alakha *Mahimā*. He is *Pūrṇa* (solidified) instead of *Śūnya* (void). He is equally in and around of each animate and inanimate being. God is one and only one. He is truth, knowledge and bliss combined. Salvation lies in such realisation (*Mukti*). Without discarding casteism one cannot achieve it. He directed his followers to practise truthfulness, non-violence and above all desireless-devotion. *Brahma* or the Supreme Being is formless and everyone irrespective of caste and creed has equal right to worship Him.

Mahimā Swāmī initiated disciples of three categories, viz., *Gṛhī* (remaining with family); *Tyāgī* (disciples renouncing the family) and *Sādhu* (saints). For the perfect organisation of the *Mahimā Samāja* he established its head quarter at Joranda. For smooth operation the *Samāja* was divided into three parts as *Mahimā Kendra*, *Mahimā Sabhā* and *Mahimā*

Samiti. Among those the *Mahimā Samiti* was the Supreme organisation and it was empowered to recognise the rules and regulations of the *Samāja* formed by the *Mahimā Sabhā*. Those rules and regulations were executed by the *Mahimā Kendra*.

After the demise of *Mahimā Swāmī* the *Samāja* split into two parts namely *Kaupīnadhārī Samāja* and *Balkaladhārī Samāja*. Among the disciples of *Mahimā Swāmī* there were two sorts of dress. One was called *Balkala* (loin cloth made of tree bark) and the other was *Kaupīna* (loin cloth made of cotton). The saints according to their robe were called *Balkaladhārīs* and *Kaupīnadhārīs*. The former declared themselves as superior to the latter which the latter did not accept. According to them *Mahimā Swāmī* had never made such distinctions. This fiction continued and ended in a split. At present both the *Kaupīnadhārī Mahimā Samāja* and the *Balkaladhārī Mahimā Samāja* are continuing at *Joranda Mahima-gādi*. Though the saints are divided into two groups, the philosophy of *Mahimā Swāmī* remained unchanged.

The credit of the principal poet of this cult goes to *Bhīma Bhoi* who has enriched Oriya Literature through his various writings on *Mahimā* cult. It will not be an exaggeration to say that without him, *Mahimā* philosophy could not reach the hearts of the people. Besides him a good many poets and writers have added to the lustre of *Mahimā* philosophy.

The *Mahimā Samāja* has some resemblance with other cults and scholars have tried to prove this cult as the latter part of those other cults. But in fact it is a socio religious movement with the doctrine to worship the infinite based on absolute idealism, which says; the purpose of human life is to achieve God-realization and to achieve this one has to surrender himself completely before the Almighty *Alakha Mahimā*. *Sat* (truth), *Cit* (knowledge) and *Ānanda* (bliss) combined.



The Truth

—Balram Kumar Mani Tripathi

A deep darkness of lie
No path showi to move.
The battle of satan
With horror and horridity.
Shuts the door to choose the truth.

A man between lie and lust
Has become a puppet of wish.
The slavery of body
Made him full of disgust.

Always with leaned tongue
Dropped the saliva at all.

A man has become an animal
Has never seen his fall.
May God help his chap
May God light the lamp
May light show him path.
May God bless his rank.

The pot of truth is hidden
With the cover of gold.
A man has lived always in illusion
And never seen the soul.

The truth is like the sun,
The truth is like the fire,
The truth is peace and calm.
The truth is root of this universe
The origin of all—
And above all the farce.



the ~~view~~
person can be pur-
ified by Yoga

Citta

Yoga is not only a
part of ancient
Indian wisdom but it can
also be called a full
fledged modern science

Yoga does not mean
to submit any
one's will to people

Manas (thought waves)
Buddhi (intellect)
Ahamkara (own claim)

base on
called
entails
Simple
techniques
to remove
Golgus
new or
joy

Yoga: The Science of Holistic Living

—Dr. Amulya Mohapatra

Yoga is derived from the *Saniskṛta* root 'Yu', meaning to unite, to integrate or to cohere and is thus taken to represent the highest state of union, integration or coherence between individual or personal or human consciousness and cosmic or universal or divine consciousness. Yoga is that extraordinary, exemplary, uniquely Indian technique, helping man to develop a deep awareness of himself of every vibration and pulsation within—at the body, mind and intellect levels, by virtue of which he can master the forces internal and external. Yoga bestows inner strength, sharpens our intellect, teaches us to control our emotions and brings a rare concentration and efficiency into our actions and work, making one do the right thing in the right way at the right time and that is why, Yoga is often described in the *Bhagavadgītās* as 'skill in action' (योगः कर्मसु कौशलम्).

Patañjali, the father of Yoga philosophy, defines Yoga as, "the control of thought waves in the mind." The mind i.e., the *Citta*, is made up of three components, viz., Manas, Buddhi and Ahamkāra. The Manas (mind) is the modification of the impressions gathered by the senses from the external world. The Buddhi (intellect) is the modification of these impressions and the reaction to them. The Ahamkāra (ego) is the modification of the inner organ, which claims these impressions as its own and stores them up as individual knowledge. Swāmī Vivekānanda condensed the entire basis, essence and streams of Yoga in a single proclamation.

"Each soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship or psychic control or philosophy by one or more, or all of these and be free. This is the whole of religion. Doctrines or dogmas or rituals or books, or temples, or forms, are but secondary details."

The *Upaniṣads*, the essence of *Vedas*, offer us the secret of happiness and Bliss. *Yoga* is a science founded in the *Upaniṣads* and the *Vedas*, consisting of various techniques to promote blissful living and helping us to accelerate our evolution towards the goal of human life—eternal Bliss, Knowledge, Freedom and Creativity. Hence, we call *Yoga* a science of Holistic Living, featured by peace and poise, satisfaction and skill and happiness and harmony.

Normally, all of us try to get happiness by resorting to sense pleasure. This is the *Bhoga* way. The limitations of this approach in life is that the desires increase and take the form of greed, resulting in increasing basic rush towards sense pleasures. It is like trying to quench the fire with ghee—say the scriptures.

The *Yoga* way is to reduce the sense pleasure voluntarily by the conscious process of *Yoga*, featured by relaxation of muscles, slowing of breath, calming of mind and softening of emotions. Thus, a *Yoga Sādhaka*, handles his 'nature internal and external' to reduce sense pleasure and learn the art of working in awareness and bliss, the key to the science of Holistic Living.

Yoga is becoming popular in different parts of the world. For the restless mind, it gives solace. For the sick, it is a boon. For the common man, it is the fashion of the day to keep himself fit and beautiful. Some use it for developing memory, intelligence and creativity. With its multifold advantages, it is becoming a part of education.

Yoga is a technique for total personality development at physical, mental, emotional, social and spiritual level of our life.

Yoga is developed as a great science, encompassing entire creation and not merely the human spectrum. There is a large number of methods of *Yoga* catering to the needs of different persons in society. They are broadly classified into four streams. Swāmī Vivekānanda puts them as work, worship, philosophy and psychic control.

Karma Yoga, the path of work, involves doing action in a selfless way. In other words, it can be said as a way of enjoying work, doing it effortlessly. The success or failure should not be allowed to cause ripples in the mind.

Bhakti Yoga, the path of worship, is a systematic method of engaging the mind in the practice of divine love. This attitude of love softens our emotions and tranquillises our mind.

Jñāna Yoga, the path of philosophy, is a systematic way of tutoring the mind about the realities of life by contemplations. This will strip off the garb of *Avidyā* (ignorance) from our mind and the mind goes to its natural state of rest.

Rāja Yoga, the path of psychic control, is a systematic process of culturing the mind. It is based on the eight limbs of *Pātañjala Yoga*. These are *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. *Yama* is the way of life or general discipline. *Niyama* is a special or particular self discipline. *Āsana* means *Yogic* postures and *Prāṇāyāma* is the control of breath and vital functions. *Pratyāhāra* is the self-withdrawal or detachment. *Dhāraṇā* means concentration and *Dhyāna* means meditation. *Samādhi* is a superconsciousness and complete enlightenment and merging with the creator.

According to *Taittirīya Upaniṣad* there are five *Kośas*

(sheaths) viz., *Annamaya Koṣa*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya Koṣa* functioning within human being. All these are corresponding to the different aspects of our life. These are Physical, Vital, Astral, Wisdom and Bliss respectively. The *Yoga* particularly helps in removing the stress and strain which decrease the quality of life and could lead to many ailments. The following table shows *Koṣas* and stress relationships.

SL. No. <i>Koṣas</i> or Sheath	Body	Stress	Result
1. <i>Annamaya</i>	Physical	Imbalance of Neuro Endocrine System	Stress Reaction causing disease
2. <i>Prāṇamaya</i>	Vital	<i>Īdā-Piṅgalā</i> Imbalances	Breathing haphazardness
3. <i>Manomaya</i>	Astral	Emotional imbalances	Mental diseases
4. <i>Vijñānamaya</i>	Wisdom	Activity in tune with cosmic laws	Slight decrease in bliss
5. <i>Ānandamaya</i>	Bliss	Non-thinking, No activity, silence phase	No Stress Absolute Bliss

Yogic practices at the *Annamaya Koṣa* level include *Kriyās*, physical movements, exercises and *Yogāsanās*. To restore the balance in the *Prāṇamaya Koṣa* level, we use breathing and *Prāṇāyāma*. Operation at *Manomaya* level is by *Dhāraṇā*, *Dhyāna* and *Samādhi*.

Yoga and meditation, apart from the spiritual uplift,

have a beneficial effect not only on the general physique in a normal individual but also have therapeutic value in certain psychosomatic and psychiatric disorders. Absence of illness alone is not good health. But our good health means sound body, mind and also spirit.

Yoga is as old as the protoplasm of life itself. *Yoga* is the modifications and modulations that the mind suffers, controlled by the practice of *Yoga*. In *Yoga*, a man undergoes a transformation and also experiences the *summum bonum* of his life. *Yoga* does not mean simply doing *Āsanas* but it is a process which leads to the realization of liberation, *Mokṣa*.

Patañjali says that ignorance, egoism, attachment, aversion etc., are the causes of men's sufferings. They exist in all living beings, though in different states and in different persons. The ultimate aim of *Yoga* is to eradicate all these miseries and thus to remove the causes of sufferings. *Yoga* is the practical aspect of the realization of truth. *Yoga* is the discipline needed to reach perfection, life's fulfilment, and purity, life's essence.



Close your eyes. Destroy the desires of body, world and booklore. Withdraw the mind. Reduce yourself to zero before God. Merge in Him. Only then will He completely take care of and guide you, only then will surrender become complete. Forget your own interests, your own longings, your own desires. Sacrifice the lower self if you wish to have union with God.

Empty your egoism. You will be filled with God. Lose your personality. You will realise God.

—Swami Sivananda

God Versus Enjoyment

1. God is attained through seeking.

2. God is never disunited once He is attained.

3. God is always attained in full.

4. Our stock of sins begins to be attenuated the moment the quest for God begins.

5. The pursuit of God is attended with tranquillity of mind.

6. A man dying with the thought of God foremost in his mind meets with a peaceful and happy death.

7. A man dying with his thought fixed on God undoubtedly reaches Him at the end of his mortal existence.

Luxuries are had by force of destiny and not through wish.

Luxuries invariably part from us.

The attainment of luxuries is always partial.

Sins begin to be perpetrated the moment the seeking for luxuries commences.

Restlessness is increased during the pursuit of luxuries

A man dying with the thought of luxuries dies miserably and in a disturbed state of mind.

A man dying with the thought of luxuries foremost in his mind certainly goes to hell hereafter.



For Youth

Medium of Instruction

—Mohan Lal Gupta

A delegation representing the Committee of Parliament on Official languages visited Canada from June 24—June 26, 1995. It was led by Hon'ble Sri P.M. Sayeed, Minister of State for Home Affairs and its convenor Hon'ble Sri Nathu Rama Mirdha, member of parliament. The delegation comprised 7 other members of the Indian parliament and 3 officials specialising in promotion of Hindi. The delegation visited not only Canada and America, but also some other countries.

A 30 member delegation of the Committee of Parliament on Official Languages, comprising MPs and senior officials, left India on world tour on June 13, 1995 to study how best to implement Hindi in government offices of India. The delegation was divided into three sections, which went in different directions to traverse the globe.

The estimated cost of the tour is around Rs. 1.3 crore. This is the second world tour of the Committee which was set up in 1975 to study how best the national language could be implemented in government offices. The members of the Committee had gone on a similar tour in 1980. Another attempt to go on a similar tour had to be aborted at the last minute in 1989 following objections by the government and some organisations.

Many people wonder what was the real purpose of the tour. Why the members of ministry and parliament have to go abroad to study how Hindi can be implemented in

government offices as Hindi is Indian language and nowhere else in the world it is used as an administrative language. The real purpose of the delegation on the foreign junket could be to get away from the hot summer months of India on public expense. It is a wasteful expenditure of the taxpayers money. Canadian fortnightly publications, Canadian Times of India and Sangam (Hindi) have depicted a very appropriate cartoon where Indian delegate members in snow bound Tundra area of Canada are asking Eskimos suggestions for implementation of Hindi in government offices of India.

There are about 80 countries in the world where English is either second official or associate official language. The British people did not trot all over the globe, asking people's suggestions how to implement the use of English language in the administration. They made the decision and took some steps to implement those decisions. If Indian government is serious in implementing the use of Hindi in government offices, it has to take some steps firmly.

For the propagation and promotion of Hindi, Indian government will have to change its education and hiring policies. Now-a-days everywhere all over India English medium schools are coming up due to wrong educational policies of the government. What to say of missionary or public schools, even *Gurukula Vidyālayas* and D.A.V. schools have adopted English as the medium of instruction.

All the prominent Indian thinkers like Swāmī Vivekānanda, Mahātmā Gāndhī, Śrī Aurobindo, Dr. Rādhā Kṛṣṇan, Dr. Zākira Hussein, Dr. Rājendra Prasāda and the recommendations of the various Education Commissions were in favour of imparting education in the mother tongue or the language of the region.

Rabindranātha Tagore had lamented that in no other

country in the world except India, is to be seen this divorce of the language of education from the language of the people. Mahātmā Gāndhī, while expressing his thoughts on the use of English as the medium of instruction, observed, "The foreign medium has made our children practically foreign. It is the greatest tragedy of the existing system. We must cling to our mother tongue as to our mother's breast in spite of its shortcomings."

In the school curriculum, the mother tongue should have an honourable place, other languages may serve as literary commercial and scientific ends. The mother tongue has spiritual value and it holds the key to the wisdom of our ancestors. It also opens the gates to our cultural heritage. Proper learning of the mother tongue is the foundation of all learning.

A foreign medium of education puts undue strain on the youngsters and robs them of originality and free expression. It dwarfs their full fledged development and isolates them from their homes. Teaching the children in a foreign language is an atrocity. A language which is not spoken in a child's home, society and the circle of his/her friends, is an injustice to the child.

When a child, studying in English medium schools, is not able to show a good performance in examination, the child feels that he/she is not achieving what is expected of him. As a result, a child's self-esteem and self-confidence can come down and child develops many psychological disorders. Due to their failure in examination or due to their failure in getting admission in their selected courses, some children have committed suicide, a fact which even foreign media has taken notice. Some parents expect too much from their children in a defective education system which is foreign-language-based which also leads some children to commit suicide.

The Government should henceforth make the mother tongue or the regional language as the medium of instruction compulsory. All education grants should be stopped to those schools who do not switch over to mother tongue or regional language. Government should prepare all the necessary text books, technical, scientific, financial, commercial, legal in Hindi and in other regional languages so that people should not feel the scarcity of text books in Indian languages.

(To be continued)



I want to see you so intoxicated with God's love that every moment of your life is spent in talking to Him, in communing with Him. Then you will know what bliss is; then you will know truly what love is. The attractions of the world will hold no compelling power over you; and yet you won't be bored or indifferent. You will find that everything in God's universe holds so much interest for you. You enjoy it all with a sense of wonder, but in such a detached way that, at the moment this life is over and the Lord calls you, you will say—"Yes, my Lord, I am ready. I have never lost sight of You. I have said to You everyday—"You are my life, You are my love,' and I mean it. I did not speak these words lightly, my Lord." Cultivate that sincerity, and you will feel such sweet acceptance from God.

—Self-Realization

People hesitate to love God, because they think they receive no response from Him as in the case of fictitious worldly objects of love. It is this foolish ignorance that thus deludes them. O Dear! His breast instantaneously, nay, simultaneously heaves with thy breast in responsive impulse.

—Swami Rama Tirtha

Death Experience

(Continued from page 747)

—C. V. Bhimasankaram

Anecdote Four—[(Śrī Sadāśiva Brahmendra)]

Phase One—

Before Śivarāmakaṇṭha (the first name of Sadāśiva Brahmendra was three years old, Somanātha Yogi (his father) left for the Himālayas to perform austerities.

Phase Two—

Paramaśivendra (the *Guru* of Sadāśivendra) once said—"Śivarāmakaṇṭha, you have learnt to shut up the mouth of everyone else (by your erudite scholarship), but you have not learnt to control your tongue."

On hearing his *Guru*'s words, Sadāśiva (His teacher initiated him into *Samnyāsa*, named him Sadāśiva), stood up, bowed before him and said—"I will be a *Mauni* from now onwards" and Sadāśiva kept his vow upto his *Mahāsamādhi*.

Thereafter, he stayed in dense forests for days together with wild animals.

Phase Three—

Moving in nudity till his *Mahāsamādhi*.

Anecdote Five—

Śrī Rāmakṛṣṇa Paramahāṁsa (18.2.1836 to 15.8.1886)

Phase One—

Gadādhara (original name of Śrī Rāmakṛṣṇa) was seven years old when his father died. This incident profoundly affected him. For the first time the boy realised that life on earth was impermanent.

Phase Two—

Śrī Rāmakṛṣṇa has thus described his first vision of the Divine Mother—

"I felt as if my heart were squeezed like a wet towel. I was overpowered with a great restlessness and a fear that it might not be my lot to realize Her (Divine Mother) in this life. I could not bear the separation from Her any longer. Life seemed to be not worth living. Suddenly my glance fell on the sword that was kept in the Mother's temple. I determined to put an end to my life. When I jumped up like a mad man and seized it, suddenly the blessed Mother revealed Herself. The buildings with their different parts, the temple, and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent Ocean of Consciousness. As far as the eye could see, the shining billows were madly rushing at me from all sides with a terrific noise, to swallow me up! I was panting for breath. I was caught in the rush and collapsed, unconscious. What was happening in the outside world I did not know; but within me there was a steady flow of undiluted bliss, altogether new, and I felt the presence of the Divine Mother."

On his lips when he regained consciousness of the world was the word 'Mother'.

Phase Three—

During his stay in the city of Benaras, he treated every particle of its earth with utmost respect. At the Maṇikarnikā Ghāṭa, the great cremation ground of the city, he actually saw Śiva, with ash-covered body and tawny matted hair, serenely approaching each funeral pyre and breathing into the ears of the corpses the *Mantra* of liberation; and then the Divine Mother removing from the dead their bonds. Thus he realised the significance of the scriptural statement

that anyone dying in Benaras attains salvation through the grace of Śiva.

Anecdote Six—

Śrī Śeṣādri Swāmī (22.1.1870 to 4.1.1929)

Phase One—

One day when the boy Śeṣādri went to take his father's blessings, Varadarājār broke down and cried. When an anxious Śeṣādri enquired of his father the reason for the sudden sorrow, Varadarājār simply said that what was ordained would necessarily happen.

Soon after, Varadarājār's brother Rāmaswāmī adopted Narasimhan, the younger brother of Śeṣādri. Varadarājār then explained that the time had come for him to be eternally merged with God. He would soon leave his earthly home to return to the source of all life. Varadarājār tried to console his grief-stricken wife Maragatammāl telling her that she needed to stay with Śeṣādri, who had a glorious future ahead.

On a 'Pradoṣam' day Varadarājār as usual visited the Ekāmbaranātha temple dedicated to Lord Śiva (one of the *Pañcabhūta Liṅgas*—the earth form) and his consort, Kamākṣī. He was fasting on that day. Varadarājār returned home, had some water and reclining to rest, serenely departed from the physical world.

Śeṣādri's life was exposed to the ravages of sorrow due to this incident.

Phase Two—

Harassed by people and unable to continue his meditation undisturbed, Śeṣādri took to meditating in the burial ground. It was shunned by the people for fear of ghosts. There he began to spend the whole night in meditation, returning to his house only in the morning.

Śeṣādri was forcibly brought home from the graveyard and locked up in a room. There the young saint stayed,

meditating in complete tranquillity with total disregard for food and water. Thus days were passed.

Phase Three—

At Tiruvannamalai, Śeṣādri could be seen accompanying the death processions always.

Anecdote Seven—

Śrī Candraśekara Bhāratī (16.10.1892 to 26.9.1954)

Phase One—

The Mahāswāmī (Candraśekara Bhāratī) knew first hand, how a mother's heart would bleed when her child dies. Had not his mother Lakṣammā gone through these pangs, in succession when child after child of her had died? (Eleven children were born, each of them died in their infancy. Mahāswāmī was the twelfth child).

Even though he could not do anything to alleviate their par suffering, at least he could physically be present in Sringeri so that they could at least see him everyday when they visited the temples and Narasimhavana. The Mahāswāmī too would pay his obeisance to his *Pūrvāśrama* mother daily in accordance with the *Śāstras*.

His father Gopāla Śāstrī passed away in 1919. Lakṣammā's cup of misery was filled to the brim. She had been like a shadow to her husband, ever thoughtful of his wishes, concerned only with attending to his particular needs. How could she possibly manage without him? Again widowhood is much dreaded among women. Lakṣammā was like a broken reed and somehow carried out on until death claimed her in 1922.

Mahāswāmī felt deeply in his heart of hearts a great concern for his mother's pitiable condition (poverty + loss of children, + loss of husband + only one son taking *Samnyāsa* etc.).

It was only thereafter (1922) that the Mahāswāmī felt at liberty to move out of Sringeri.

Phase Two—

The Kāla Bhairava temple is at the top of a hill. If one looks from there, the Sringeri township, forests, and paddy fields can be seen clearly.

(1) On One Occasion—

The students were asked to recite a verse to be taken for discussion. As the discussion was on, a rustle and a sound were heard and a jackal was seen dragging some human skull. Seeing this the students shouted, "Jackal, Jackal." Hearing the noise the jackal got scared and ran away. The Jagadguru remarked, "The body is mortal. Just as we are attached to it, the jackal is also attached to it as it is its food."

(2) Second Occasion—

That day near cremation ground at Sringeri one procession of a dead body was moving. This was seen by all. When it reached the cremation ground, it was confirmed that it was the death procession of a rich merchant. The *Jagadguru* even mentioned his name. He said—"What a comfortable life was led by this rich merchant! Even though he is only in the prime of his youth, the Lord of Death has not spared him also. He makes no distinction between the rich and the poor or the old and the young."

X X X

The Death authorities could not understand the statement of *Mahāswāmī*. He was confined to his room in Narasiṁhavana and the room was locked. Only the personal staff and the attendants would have access. An attendant was to give him a bath in the room itself. He would just pour water on his head but the *Mahāswāmī* would never say 'yes' or 'no' to whatever he did. Often the *Mahāswāmī* would starve himself. Several restrictions were placed on the *Mahāswāmī*'s movements.

Phase Three—

Had taken *Jala Samādhi*.



Jñānī After Death

—Swami Sivananda

For a *Jñānī* who has realised the identity of his inner Being with the Infinite *Brahma*, there is no rebirth, no migration, not even liberation; for he is already liberated. He has firmly established in an experience of the absolute Existence, Knowledge, Bliss, the *Saccidānanda Ātmā*.

The continued existence of the world and of his own body appears to the *Jñānī*, only as an illusion, the appearance of which he cannot remove, but which cannot further deceive him, till the time when, after the decease of the body, he wanders not forth, but remains where he is and what he is and eternally was, the first principle of all beings and things, the original, eternal, pure, free *Brahma*.

While living and even when the body falls dead, the *Jñānī* rests in his own essential nature, his own *Svarūpa* that is all-full, all-pure, timeless Consciousness and Bliss. The following assertions made by a *Jñānī* constitute his own deepest conviction and experience.

I am infinite, imperishable, self-luminous, self-existent. I am beginningless, endless, decayless, birthless, deathless. Never was I born. I am ever free, perfect, independent; I alone am; I pervade the entire universe; I am all-permeating and inter-penetrating; I am supreme Peace and Freedom Absolute.

A *Jñānī* lives for ever; he has attained life everlasting. Cravings torture him not; sins stain him not; birth and death touch him not; he is free from all cravings and longings; he ever rests in his own *Saccidānanda Svarūpa*. He sees the one Infinite Self in all, and all in the Infinite Self which is his being; he remains for ever as the Infinite Self of Consciousness and Delight.



A Debatable Verse of *Gītā*

—R. C. M. Tripathi

In chapter XVI of *Gītā* Śrī Vyāsa while describing in detail, the demoniacal tendency and criticising the other schools of philosophy, wrote—

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥

The above verse describes the thinking pattern of non-believers regarding the existential utility of the world and the worldly objects. Perhaps it is a severe blow to the theory of accidentalism. The thinkers like Cārvāka and Epicurus had full faith in personal enjoyments. They never believed in God or the otherworld. They did not have faith in the theory that this world is a creation of some supreme creator and it is not aimless and accidental.

It might be intended to criticise the demoniacal tendencies in general. We learn through mythology about the perennial war between the divinity and sātantry for which no solution could yet be found to remove.

However we will now examine the debatable points involved in the verse under question. When we put it in prose order it appears as follows—“ते जगत् असत्यम् अप्रतिष्ठम् अनीश्वरम् कामहैतुकम् अपरस्परसम्भूतं किम् अन्यत् आहुः।” meaning ‘ते’ they (the demoniacal people) ‘जगत्’ (the world), ‘असत्यम्’ (Untrue), ‘अप्रतिष्ठम्’ (unstable), ‘अनीश्वरम्’ (unruled by any supreme ruler), ‘आहुः’ (say). *Vedānta* also declares the world to be ‘असत्यम्’ and ‘अप्रतिष्ठम्’ even though the sense is different. Nihilists believe in plucking the rose buds while they may, because

the world is unreal and unstable whereas the *Vedāntīs* reject it on the same ground as being unreal and baseless it does not deserve serious consideration. The non-believers do not have any faith in the existence of God. From here onwards the gulf between the two schools broadens.

In the next half of the verse the nature of origin and the purpose of world and worldly objects, is described in short. What is the origin of the world if at all any? Are the objects inter-related or completely independent in themselves? Does any power regulate it or not? How do they originate? What is the purpose of the creation if any? These are a few questions which always puzzled the human intellect since the dawn of the civilization. Let us first take 'अपरस्परसंभूतम्' and find out its logical meaning. The word 'अपरस्पर' has proved to be puzzling to the commentators of the *Gitā*. The great Śaṅkarācārya wrote in his commentary "कामप्रयुक्तयोः स्त्रीपुरुषयोः अन्योन्यसंयोगात् जगत् सर्वं संभूतम्". The latter commentators went on following the same pattern and almost unanimously. Only venerable Ācārya Ballabha seems to be dissatisfied with this explanation. He in his commentary talks about 'अपरा' and 'परा' (प्रकृति and पुरुष) but then there are several difficulties in accepting this line of explanation—

(1) Grammatically the word 'अपरस्पर' cannot be derived in this sense which we will discuss in following paragraphs.

(2) Eventhough this explanation is in agreement with the Sāmkhya thoughts, it cannot go with the adjective 'अनीश्वरम्'. When we do not recognise God how then we can accept both 'अपरा and परा प्रकृति' as both अपरा and परा प्रकृति are part and parcel of God. So it is very logical not to give any serious thought to this explanation.

Now let us look into the proposition given by the great Ācārya Śaṅkara. As we have seen he declares that the 'जगत्' is a creation of copulation of male and female. Is it really

so? What is 'जगत्' after all? Does it include only living creatures which absolutely require copulation for their birth? The inanimate objects like rivers and mountains, the metals mined out of the earth—do they require copulation for their birth? There are mono-sexual creatures like round worms etc., who do not require any copulation for procreation. So he does not look very logical to say that the ether was a product of copulation of a pair especially when the *Taittirīya Upaniṣad* declares in no uncertain terms as "आत्मनः आकाशः संभूतः" and so on (II. 1).

Etymologically 'अपरस्पर' can be analysed as 'न + परस्पर (नब् समास) or else 'अपर + पर'. But this method of compounding is unapproved by Pāṇini. Pāṇini seems to be the nearest from *Gītā* in temporal proximity. In his aphorism "अपरस्पराः क्रिया सातत्ये" (6.1.144). Pāṇini prescribes the use of this word only when continuity of action is desired to be indicated. In the 'मनोरमा टीका' the purpose of 'क्रिया सातत्ये' has been challenged and then it is explained that 'अपर परा:' will be the proper use when continuity is not desired.

The lexicographers like Sir M. Monier Williams and Āpte in their dictionaries define the term as 'one after another, uninterrupted, continued.' Āpte quoted the same version given in 'मनोरमा टीका'.

Whether 'अ + परस्पर' or 'अपर + पर', the main question is—"What is the linguistic ingredient that supply the meaning of male or female?" I don't think that any of the two words indicates male or female. Is it not logical to believe that the language cannot permit even the great Śaṅkarācārya to impose any arbitrary meaning on a word?

Now we come to the word 'परस्पर' meaning mutual. Śrī N. N. Basu in his *Hindi Viśva Kosa* writes—"परः परः सर्वनाम्नो द्वे वाच्ये समासवच्च बहुलम्" इति वार्तिकोक्त्या समासवद्वावे—पूर्णपदस्य सुर्वक्तव्यः"

Meaning—(1) अन्योन्य, इसे तर (2) एक दूसरे के साथ, आपस में.

It looks very strange that Pāṇini is silent on the

etymology of this word. While he allotted an independent aphorism for 'अपरस्पर'.

Now we see that we can explain the expression 'अपरस्पर संभूतम्' in two ways (1) According to Pāṇini it simply must mean that the world was born as a process of continued action like planetary movements etc. It is eternal and perhaps unending. Pāṇini does not throw any light on the point of this world being created for some purpose or it came into existence accidentally. But it continues like automatons. (2) 'अपरस्पर संभूतम्' may mean not mutually born; having no sequence as *Upaniṣads* declare for example *Taittirīya Upaniṣad* says—“आत्मः आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेयापः। अद्भ्यः पृथिवी। पृथिव्या ओषधयः। ओषधीभ्यः अन्नं। अन्नात्पुरुषः॥” (II. 1).

Again Lord Kṛṣṇa says—

अन्नाद्ववन्ति भूतानि पर्जन्यादन्नसम्भवः।
यज्ञाद्ववति पर्जन्यो यज्ञः कर्मसमुद्ववः॥
कर्म ब्रह्मोद्ववं विद्धि ब्रह्माक्षरसमुद्ववम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥

(*Gitā* III. 14-15)

The above two extracts indicate that the creation comes into existence in a certain sequence and they are interrelated with each other.

If we accept this pattern of explanation then the expression 'अपरस्परसंभूतम्' may mean that all universal products are accidentally born. This theory denies the proposition given by *Upaniṣads* and *Gitā*. In my opinion Śrī Vyāsa declares this view to be a perverted view of unbelievers and this is why it is demoniacal.

Now we come to 'कामहैतुकम्' that unquestionably means with "the purpose of fulfilling desires" and 'किमन्यत्' means 'what else.' This also can be explained on two different lines—(1) Apart from this world what else is there to fulfil

the desires? (2) The purpose of the world is to fulfil the desire. What else can be the purpose?

The unbelievers welcome the world because they think that it can provide them the sensual enjoyments. On the same ground a *Vedāntī* rejects this world and the worldly enjoyments because they can satisfy only the sensual needs. They are worthless and unreal so far as the ultimate object of human life is concerned.

It appears that the great Ācārya had only viviparus or mammals in his mind while giving explanations such as "स्त्रीपुरुषोः अन्योन्यसंयोगात्" But it is quite apparent that only mammals or the creatures of the type do not form the whole universe. Those who are born out of copulation are a very small fraction of the world.

So, it appears that this couplet no. 8 of chapter 16 of *Gītā* may be explained on the following lines—

"They (the unbelievers or the demoniacal ones) say that the world is untrue and unstable and unruled by any supreme power. (It has been created) only to fulfil the desires of its inhabitants. There is no sequence in their creation, no purpose, everything is simply accidental. This theory is not accepted by the believers so Lord Kṛṣṇa termed such persons as 'आसुर' or demoniacal.

Now let us look into the matter from a scientific angle. It is letters in a particular sequence that form words which arranged in proper sequence eventually make sentences and become communicable. A sentence is the smallest unit of thought. So any word must be the same to anybody and everybody and such is the case with a sentence. It is the utilitarian bias that makes us draw different meanings to suit our purpose. For example 'असत्य' must be 'असत्य' (false, untrue) to every person. But the image of or projection from the word may differ.

Now we will examine the couplet, being scientific.

'जगत्' has got as its qualifying adjectives the words—“असत्यम्, अप्रतिष्ठम्, अपरस्परसम्भूतम्” कामहैतुकम्, अनीश्वरम्”. In four out of the five adjectives there is 'नव् समास' and so they are same in the nature of their meaning.

Regarding 'असत्यम्' and 'अप्रतिष्ठम्' we have already hinted that these adjectives are equally acceptable to the persons of divine propensity. If we accept the meaning given by the great Ācārya 'अपरस्परसंभूतम्' also comes in the same group as it is in no way demoniacal to think that the world is a product of copulation. Divinity also takes it to be proper and righteous.

Now we come to the so-called demoniacal nature of 'कामहैतुकत्व'. It is generally taken through sudden jumping to be sexual desire. The other side of the coin is totally ignored which to me appears equally important if not more. In 'सोऽकामयत्' decidedly there was no sex involved although 'काम' was there. Even in *Gitā* 'कामसंकल्प वर्जिताः' and many more expressions point to 'काम' other than the sex. 'काम एष' and the like, indicate that every 'काम' is not sex-desire.

So if I am excused for being bold, I may offer an explanation that could go in consonance with the divine people. 'जगत्' is false and baseless and unstable yet through it only, man can attain Godhood. That is the very purpose of the 'जगत्' having been created. Why can 'काम' not be 'पारमार्थिक काम'? Is there any valid reason for it?

Thus we see that except 'अनीश्वरम्' every other adjective can go both the ways yet the Lord has enumerated them as 'आसुर प्रवृत्ति'. Why? This 'why' plays a decisive role in adopting a justified pattern of explanation. I am convinced in my mind that each adjective must be explained so that it gives only meaning that goes with demoniacal tendencies. In “स्त्रीपुरुषयोः अन्योऽन्य संयोगात् जगत्सर्वं संभूतम्” there is nothing demoniacal. This process is neither divine nor demoniacal. It is just natural and very much approved by the *Śāstras*.

So it is my firm conviction that at last 'अपरस्पर संभूतम्' may be explained on the pattern adopted by Lokamānya Tilaka in his commentary on *Gītā* which approves of what I have said in these pages.



Many great personalities lived that principle of simplicity. In the 16th and 17th centuries, there were many great kings of India. One Mohammedan king, Nāsiruddīn Alī, ruled India, but lived a private life of simplicity. His wife used to weave and make clothes, while he himself did clerical work. When not involved in his royal duties, he and his wife both worked to earn their bread.

One day, his wife burned her fingers in a fire and cried out to Alī, "Why don't you take sufficient money from the treasury so that we could live better?" But he only asserted that the treasury did not belong to him; it belonged to the subjects. And it is his right to live only by what he earns through his own ability. His simplicity was without the perspective of Self-realization, yet it promoted that movement. So will any movement that maintains the ideal of not being led by the glory of possession and life's resulting complexity. This ideal gradually promotes a life of simplicity—a life not burdened by anxiety, fear and constant restlessness.

The moment people acquire more, they become fearful that those objects will be lost. People having less are more secure, for they have little to lose. But the more people have, the more they are insecure. However, as already explained, this does not apply to those who are thoughtful and reflective; they can possess all they want, yet are above those possessions.

—Swami Jyotirmayananda

For Women

Maitreyī, the Wise Woman

—Dr. K. D. Bharadwaj

Yājñavalkya was a sage of renown. He was the *Guru* and guide of king Janaka who himself enjoyed celebrity as a man of wisdom.

Yājñavalkya married twice. The names of his wives were Maitreyī and Kātyāyanī.

When he became old, he called both Maitreyī and Kātyāyanī and addressed them thus—"I have a mind to embrace asceticism. Therefore, I want to distribute my property between you."

Kātyāyanī was a simple lady. She kept quiet. But Maitreyī was intelligent. She asked—"Sir, please tell me whether I shall be immortal by possessing this entire earth full of wealth."

Yājñavalkya replied—"No, my dear. You can live like other rich people of the world, if you have wealth. But it cannot give you immortality."

Maitreyī further said—"Sir, what, then, shall I do with that wealth which cannot help me make happy and immortal? Would you kindly show to me the path of immortality?"

Yājñavalkya was glad to know that Maitreyī was sincerely inquisitive about her deliverance. He said—"Maitreyī, I will disclose you that path. Listen to me and think over what I say."

"We love external objects, not for the sake of those objects, but for the sake of the self."

"This self is to be seen, is to be heard about, is to be contemplated and finally is to be meditated upon. By knowing the self, one knows all else."

"When an aspirant views nothing else than one Ātmā, all duality melts away. Then comes the enjoyment of real bliss. This is the path of eternal happiness."



न योषित्पतिपुत्राभ्यां न पुत्रेण कृतं पिता ।

दद्यादृते कुटुम्बार्थात्र पतिः स्त्रीकृतं तथा ॥

"The amount of loan borrowed by the husband not for the maintenance of the family, the wife is not bound to refund; similarly mother or father are not responsible to repay the loan taken by the son. The husband is not bound to repay the debt taken by his wife."

—*Yājñavalkya Smṛti* (II. 46)

Just so *Vedānta* requires you not to follow the sophistic policy of the pond. It is the small selfish pond that cares for the result, "What will become of me and my work?" Let your work be for work's sake; you must work. Your work should be your goal and thus *Vedānta* frees you from fretting and worrying desires. This is the meaning of freedom from desires which *Vedānta* preaches.

—*Swami Rama Tirtha*

Why is it that one who loves the Lord does not like to live in solitude? The hemp-smoker finds no pleasure in smoking without company. The pious man, like the hemp-smoker, finds no pleasure in chanting the sacred 'name' of God away from the company of other devotees.

—*Sri Ramakrishna*

Evolution—Past and Future

(Continued from page 757)

—Yatindradasa

Incidentally, planet earth is the common inheritance of all life forms and not the exclusive preserve of only the human beings. Man seems to have learnt the hard way after causing considerable damage to environment that ecological balance is a very delicate but complex mechanism which takes care of the interests of all species and the balance cannot be tilted in favour of the *homo-sapiens* without harming the interests of the other dumb and defenceless creatures. Bio-diversity is now considered as a basic necessity and man should, therefore, learn to live in harmony with nature by allowing the various species to live peacefully in their natural habitats in freedom and without any interference. All living beings seem by natural design, to be 'made for each other'. The co-existence of all the inter-connected and inter-dependent life forms is, therefore, very essential for the very survival of all as life is the same in all living beings.

The next question to be considered is "What is mind" and whether 'Life' and 'Mind' are one and the same or different. The sub-human species, just like the human beings, also have feelings and emotions like anger, love, fear, pleasure, pain etc. It is empirically observed that plants like "Touch-me-not" recognise sense of touch while ants which prefer only sugar possess the sense of taste. Domestic pets, dolphins and animals like chimpanzees, camel, elephant etc., can be trained to obey commands as

they possess enough intelligence to respond to orders. Birds sing, peacocks dance and snakes are attracted by music. In fact, experimental studies conducted on certain plants and cows have conclusively proved that melodious music does have profound effect on them and higher yields have been reported. Though, studies on animal behaviour are still in the experimental stage, it may not be rash to conclude that all life forms do possess memory, ego, intelligence and consciousness in varying degrees depending on the capacity of the mind and the size of their heads.

The current controversy among the medical practitioners in regard to the practice of Euthanasia or mercy killing on patients in deep unrevivable coma and the suggestion for the removal of certain vital organs from patients suffering from loss of consciousness due to permanent brain damage clearly indicate that mind is different from life. Doctors differentiate death of brain functions from the normal death on account of stoppage of heart. Life can, therefore, exist even after the brain stops functioning.

Some of the greatest philosophers are of the view that there could be contraction or expansion of the mental faculty in living beings depending on the states of their embodiment. Despite the fact that life is the same in all living beings, the lower forms of species like plants, insects, birds etc., have very low intellectual faculty while the higher forms like animals and human beings have higher level of mental functions. Animals caged in zoos are reported to suffer from acute mental agony on account of such isolation and confinement. In the absence of the ability to communicate with the sub-human brethrens, human beings can never know their thoughts and feelings.

Though mind and life co-exist in the same body, mind is totally dependent on life for its survival but life can linger in the body even after the loss of consciousness.

Based on the evidence adduced by the medical profession, mind is different from life.

The inert, primordial elements of insentient matter constituting the structure of an organism's physical body cannot obviously evolve by itself without life. In the phenomenal world it is commonly observed that something cannot come out of nothing. Similarly in the fertilized embryo life cannot originate from a non-existent state. How life comes into the physical body of foetus still remains a deep mystery. However, none can deny the fact that only an existing entity can originate as life and not a non-existing non-entity.

In the upward progress of a living being, not only the body but also the mental faculties like intelligence, emotions, memory etc., register a growth. Eramus Darwin, the grandfather of Charles who might have inspired his grandson, tried unsuccessfully in 1974 to explain the evolutionary changes in living organisms by imagining that the desires and aversions of mind of the beings led to wants "due to lust, hunger and danger" and brought about modifications of species. Some classical Greek philosopher belonging to the 5th 4th Century B.C., are reported to have held strong views about the immortality of a psychic entity and its progress over different bodies that have been thought to have foreshadowed the concept of evolution.

The human form represents the fully finished product of the biological evolution. With the advent of man begins the moral, intellectual and spiritual evolution through which the upward march of the conscious psychic entity continues its path towards perfection. The one and only purpose of evolution seems to be the progressive upward growth of the conscious psychic being to reach the sublime heights of purity and perfection and this is where the role of religion comes into play. To hold that the worst of

criminals and the most perfect of the saintly souls go to the same destination of vacuity and nothingness looks not only irrational and illogical but also hollow.

The modern scientists, belief that only Darwin's theory is right and the other prevalent ideas on evolution are wrong seems to be highly biased, perverted and even unscientific. Evolution is a ceaseless and continuing process and cannot have an end as long as life lasts on this planet. Any knowledge about evolution without proper understanding of the roles of life, mind and body in the process of their upward growth can at best be only partial and incomplete.

Everything in Nature from the planetary system to elements of matter is meticulously planned and intricately designed to serve some useful purpose and living beings cannot be an exception. Nature's purpose and design in regard to the process of evolution is covertly revealed in the maintenance of the equilibrium and balance in male female ratio in all species without any exception. It is unfortunate that man in his greed to conquer nature and dominate all other beings encroaches into the jurisdiction of other life forms endangering the life-support system and the bio-diversity. Man's recklessness and profligacy have affected the survival of several varieties of floara and fauna upsetting the equilibrium of the fragile ecological system. It is more painful to note that with the advancement in medical science man does not want to spare even human foetuses. Abortions and female foeticides which are on the increase may end up in practice of polyandry and homosexuality on a far wider scale in future.

The after effects of Darwin's theory on the psyche of man have been too disastrous for the human civilization. Seeing the call for 'Back to Basics' given by the British Premier, even Charles Darwin, if he were to be alive today, may have preferred to disown his theory. Should the future

generations of this planet be taught in their formative years in schools such patently unsound, partial and half-baked concepts about evolution? Is not ignorance and illiteracy preferable to dangerous half-truths and incomplete knowledge. Educationists, religionists and social leaders should seriously ponder over this for taking appropriate corrective steps without much loss of time.

Unbiased scientists who value truth and are interested in unravelling the hidden secrets of evolution should also keep aside their prejudices in regard to intangible and non-material things and pay closer attention, in future, to exploring the mysteries of life and mind. It is reported that scientists are currently making serious attempts to trace the Holy Grail and find the ultimate in scientific theories which can explain everything. One only hopes that the fresh theory of science takes into account the need for the revival of religious faith and regeneration of morality in the present day society which seems to be drifting aimlessly and leading a vian life.



If in a house there is an earning hand who says that he alone will enjoy the income because he earns, will it be justified? He says to his wife and parents, " All of you sit idle here. I work hard and earn. Why should you share my income? I will enjoy myself." In these circumstances will the family function properly? No, never. Similarly if we talk only about our selfish motive, the routine of the world can't run smoothly. But if we perform our duty without any selfish motive, the routine of the world can run smoothly.

—Swami Ramsukhdas

Read and Digest

Only he can be free of fear who is not a cause of fear to anyone. One who gives fear to others is himself in the grip of fear. Only one who himself is in the grip of fear gives fear to others.

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Never return hatred for hatred, nor injury for injury. Desiring thy highest good, thou must strive to free thyself from evil and ignorance.

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A man, with his back towards the sun, runs to catch his own shadow, but can never do so. But when he turns himself away from his shadow, with his face towards the sun, it runs after him and never leaves him. So is the case with worldly desires or prosperity.

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He who neglecting *Dharma* wanders after money loses all hope like the deer running after a mirage over the burning sand of a desert.

Money is the primary source from which originates and develops the fifteen evils—viz., theft, violence, untruth, hypocrisy, lust, anger, pride, inebriation, quarrel, enmity, distrust, rivalry, adultery, gambling and drunkenness. Therefore, he who seeks his own welfare should never get attached to money.



Chitrakuta Episode

(Adhyātma Rāmāyaṇa)

In *Rāma Kathā*, Chitrakuta episode is perhaps most touching and emotional. On the otherside it covers the people of almost all strata of society, their thinking and emotional ejaculations, their logical arguments and counter reply; all leading to one specific stage. From every angle ideological, practical, social, moral, ethical and technical—Chitrakuta episode is very important.

The purpose of this article is to produce a picture of the social conduct as presented by Vyāsa. We will see here that Vyāsa has tried his best to preserve and respect the dignity of Rāma as *Maryādā Puruṣa* eventhough not like Tulasī. But regarding the other characters Vyāsa seems to be realistic and occasionally stringent also. It was an occasion of its own type. A great tragedy happened in the royal family of Ayodhya. Whatever happened was absolutely unexpected and tragic that left everybody emotionally shocked, posterior happenings took place in very dramatic way. Arrival of Bharata his dialogue with Kaikeyī and others, present a picture of mental hurricane that Bharata was experiencing. After that everybody was so busy with the obsequies of the king that none could have a chance of thinking anything else. It is after Bharata could get him freed from his religious duties demanded by the occasion, the events once again took an unexpected change. Everybody was almost certain that Bharata would gladly approve of his coronation. It was a delightful shock to every citizen

and the royal officers that Bharata refused to sit on the throne. On the contrary he decided to proceed for Chitrakuta to get Rāma back to Ayodhya and offer his kingdom to him. It is, therefore that the Chitrakuta witnessed a congregation of different types of personages including *Rājās*, prince apparent, ascetics, royal officebearers, the queen and the tribesmen of the forest. A wonderful congregation and a parliamentary session that would have never taken place and perhaps would never be in future; arguments and counter arguments, persuadings and refusals all took place in a dramatic way.

Rāma was naturally shocked and fainted to hear the demise of his father and the first thing he did was offering *Pinda* of *Inguḍī* fruits to him and ablution. Everybody observed fast that day. It was something like state mourning.

The next day Bharata put his proposal before Rāma—"Hey Rāma, the exalted one, get yourself consecrated on the throne. Look after the administrative affairs. You have inherited this throne from the father. Being the eldest you are just like father to me. The rearing and protecting the subjects is the real *Dharma* of the *Kṣatriyas*. Perform many sacrifices of different types. Produce sons for continuity of family. After having your son coronated on throne come to the forest. This is not proper time for you to reside in jungles. Be pleased whatever wrong my mother did, do not remember, forget it and protect us."

Rāma, with tears in his eyes, spoke "Listen to me my child, I tell you. What you said is quite correct and proper but it was for me that the father ordered to reside in the jungle for fourteen years. He gave the kingdom in no uncertain words to you and the kingdom of forest to me. Therefore it is in the fitness of the things that we both should follow his instructions scrupulously. One who disobeys fatherly commands, is like dead even though living and goes to the

hell after death. Therefore, you should look after the Ayodhya kingdom and let me rule over the kingdom of Dañdaka.

Now spoke Bharata who was agonised due to the improper commands of his father. He spoke that whatever was said by a libidinous, foolish, henpecked, confused and insane father, should not be taken as authentic just like a wise man does not pay any serious thought to the words of a mad person.

Now the counter arguments by Rāma—"No, No! My dear Bharata, you should not use dirty words like henpecked, libidinous or fool for our great father. It was promised by him in the past and truthful as he was, he granted it due to the fear—the fear that it may be a contravention of the truth. The really greatmen are afraid of untruth more than the hell. Whatever I am doing is also in accordance with the vow that I took before the father. How could I supersede the command of my father being a Rāghava as I am so I will live in forests in this very garment for fourteen years and you do enjoy the kingdom."

Bharata spoke—"Very well. If it is so I also will come to the forest and serve you like Laksmaṇa otherwise I will go on a fast-unto-death and leave this body. He spread some Kuśa (grass) and took his seat right before Rāma. Rāma was stunned and found himself at his wit's end. He pondered over for some time and then he cast a slanting glance at Vasiṣṭha, the preceptor, and gave him some signal. Vasiṣṭha took Bharata aside and whispered into his ears—"Look here, Bharata, Rāma is Nārāyaṇa himself who is born as the son of Daśaratha to slay Rāvaṇa. Sītā, the daughter of Janaka is Yogamāyā herself and Laksmaṇa Śeṣa incarnate, who always follows Rāma. In order to kill Rāvaṇa Rāma is bound to go. Granting boons by Daśaratha to Kaikeyī and her unbecoming speech was all caused by the Providence or else how could she speak such harsh words. Therefore you must not insist

for the return of Rāma and yourself go back to Ayodhya. Rāma will soon return to you after killing Rāvaṇa."

After this Bharata was pleased and surprised. He approached Rāma and requested him to spare his wooden sandals as his representative. I will get them seated on the throne and worship them. Saying this way he put a pair of sandals under the feet of Rāma and then put them on his head. Rāma gave those sandals to Bharata and circumambulating Rāma Bharata offered *Pranāma* again and again and then he said as an ultimatum conveying Rāma about his immolating his ownself if Rāma did not return on the very first day after fourteen years passed.



Through the sight, touch, nay, the very thought of, and through talk with, God in His qualified aspect endowed with form, the vilest sinner can be speedily redeemed. We are supremely benefited in either case—whether we remember the Lord or if the Lord remembers us. If we think of the Lord, our heart bids fair to get supremely purified and we have every chance of being redeemed. If on the other hand the Lord thinks of us, we are sure to be supremely purified by entering the heart of the Lord and get redeemed in consequence.

—Jayadayal Goyandka

The *Muṇḍaka Upaniṣad* oracularly asserts: "Truth alone succeeds, not falsehood." What is true will be recognized. The final triumph of scriptures over the inrushing tides of perverted values is underwritten in the scripture itself, which is divine in origin and infallible for all time.

—Self-Realization

Story

Pūjā

"What is this you are doing?"

"Worshipping."

"Whom?"

"The deity lion."

"Is lion also a deity?"

"Why? Does Bhawānī not mount the lion? At least so I have heard from my old father."

"Yes, she of course does mount."

"Then what is wrong?"

"Why don't you worship Bhawānī herself?"

Well, it is *Pandits* and Brahmins who worship Her. I am a Bhīla. How can I worship Her? Bhawānī is the Supreme Empress of the universe. Occasionally when my father visited the capital he could get an opportunity to massage the legs of the royal horse—that too with great difficulty."

"But you are in a position to have a real lion, isn't it? Why are you worshipping a statue?"

"If I keep a wild animal restricting its freedom, it will feel sad and sorry. Then I will have to kill everyday a goat or a deer for it. I have never seen how the lion of Bhawānī looks. I don't see any benefit or gain in taming a lion."

"What will you gain from this image-worship?"

"Well, all lions must be same in appearance, I suppose. I have heard that Bhawānī is the daughter of mountain. She mounts a lion. So naturally she must not be strolling

in the cities and in other populated areas. She must be moving around the forests and mountains. If She happens to cross through this way she might notice that some poor tribesman is adoring the image of Her lion."

"What will you ask for if She is pleased with You?"

"Shall I ask something from that Supreme Empress? This very body of mine is a gift from Her. I, a person from a lowly stratum of the human race, if get an opportunity to have a look on the georgious form and offer my salutation by keeping my forehead on the ground that is more than enough for me."

"But what sort of worship is it that you are sitting on the back of the deity—the object of your worship?"

"O Mahārāja! Should I laugh at what you say? I am not at all sitting over the lion. Don't you see a lot of fungi accumulated on its body due to the rains? I am rubbing and cleaning its back. I have seen that the regal mount is also groomed by an ordinary man and occasionally he sits on the horse-back and takes him for a run as a matter of exercise. Let me first clean it and then I will decorate it with colourful leaves and flowers in such a way that Bhawānī will be happy and amazed to see it. And if perchance she once sits on this lion the very object of my life I will achieve. There will remain nothing unobtained for me."

"Look here! Can you do one favour for me?"

"O Sir! Kindly don't push me towards hell. How can I—an outcaste have mercy on or do any favour for you? You are a monk, a great soul. You are fit to pass orders. Just express any desire I will fulfil it. If you require any beat-root or medicinal herb or a hide of deer or lion, just ask."

"Nothing of the sort I require. It seems to me that sooner or later Bhawānī, the universal mother is sure to come this way. She cannot withhold her visit to this place."

"Yes sir. After all she moves around the jungle and

it is quite likely that she will come this way. I have a hunch that she will."

"She will not only come but also sit on this lion."

"Is it so, O grand sir? The predictions of great souls like you are never untrue. From now onwards I will decorate this lion more skilfully and I will do it everyday."

"You will do it I am sure. But when she visits this place kindly request her to grant *Darśana* to me also."

"Mahārāja, I doubt if I will be able to speak anything before a grand one like the Supreme Universal Mother. What I can do at the most, is to hide myself at a distance and have a look on her sacred feet stealthily. How can I dare to attract her vision on me—a mean fellow as I am?"

"You please do it in your mind without uttering a word."

"Yes. That much I can do. My father used to say that she is clairvoyant."

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The Mallikārjuna forest was impassable till very recently. Even now it is full of lions moving freely and undisturbed. It was not possible even for a caravan to pass through this jungle what to talk of one or two persons. People enter this forest only on the auspicious occasion of *Mahāśivarātri* when the entire route is guarded by the armed forces of the state. The incident which we are talking about is related to centuries before. At that time the forest was more dense and impenetrable. Buses have started coming very recently after the pitch road was built.

The Bhīlas have always been the sons of the forest. Even now their huts are situated in the most inaccessible portions of the forest. They developed a family relation with the wild animals. A Bhīla in the forest, even though unarmed is as fearless and confident as a well armed hunter can never feel.

In the Mallikārjuna forest, outside a *Bhīla* village there

was an image of a lion made of stone placed on a platform. It was built by the unskilled *Bhīlas* in a haphazard way. So an artist is bound to frown at it. Even then it was an image and the image of a lion; anybody could come to this conclusion. That day a young *Bhīla* was rubbing and washing that image while sitting on its back. By chance a monk passed through and a sense of curiosity was aroused in him. The dialogue above was the result of his curiosity.

The nearest city from Mallikārjuna was at a distance of some fifty miles. The civilized people never come this way. But who can say what a monk will do and when. These days an old ascetic has started living on a hillock miles deep in the forest. He does not seem to have any fear from the deadly animals and still more deadly *Bhīlas*. The local *Bhīlas* treated him as an accomplished ascetic. One day a *Bhīla* said to him—"Sir, we never see you performing any *Pūjā*. Do you do it during the night?"

The monk spoke—"So kind of Him. Lord Śiva is so merciful. He comes in different forms to accept my offerings." The *Bhīla* could understand nothing. He thought that the Lord Śiva must be coming to the monk during night.

The routine of the monk was quite different from the conventional worship. He has made a small hut on a plateau. He wandered the whole day here and there and entertained those who had lost their way, served them as he could. This was the type of worship which he performed. But this type of worship was beyond appreciation for a *Bhīla*.

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"O grand sir! Your blessings have materialised today." He was carrying a heap of beat-roots, fruits and a big hive honey dripping from it. He reached the cottage of the monk with unsteady steps as if he was deeply intoxicated.

What? What type of blessing? The monk did not

remember if he had blessed any person in the past. He was a bit puzzled.

"The mother Bhawānī came yesterday sir, and she mounted the lion. She was sitting for a considerable time and looked very happy. It appears that she left her own lion at her residence. She was pleased when she saw my lion."

"Bhawānī came, is it so? How did she come?"

"She was not alone. She was escorted by a *Mahātmā* having three eyes, moon on the forehead and garlanded by snakes. Both came on the back of a big bullock. When she saw my lion she dismounted at once and jumped on my lion."

"Where were you at the time?"

"Could I dare to present myself before her with this foul body and still more foul birth? No sir, I hid myself behind a tree and was having stealing glances. The Supreme Lady was laughing. I mentally requested her to come to your place and grant you a vision. They did come to your side I know. Didn't you meet them?"

Now it was the turn of the monk getting shocked—"O my God! Was it the divine couple—Umā and Maheśwara?" An old couple he happened to meet on the plateau the previous evening. Now he remembered it. An old bullock also alongwith him. They passed the night in his hermitage but he could not suspect a thing like this. The old couple with an old bullock in such an inaccessible forest at such an odd hour? It was all an unbelievable sequence. What happened to his wit and intellect? Why did he overlook all these factors.

"Every guest is a manifestation of the divinity; this is what was a guiding principle with me. I did entertain them and served them but only as a guest. I could not guess what was what because I did not have innate faith like you which could have enabled me to recognize them. You are blessed."



—*Sāṃskṛtika Kahāniyā*

चरैवेति

It has been rightly said that evolution or progress can be achieved, only by struggling and facing hardships. One, who refuses to exert or act, will be wrecked. A horse, meant to run and carry loads, is whipped, when he stops on the way or does not move forward. Same is the case with the individuals and nations of the world who refuse to advance. Such persons or nations are, according to the Law of Evolution, flogged and made to suffer at the hands of Nature or Providence. This Law is immutable without a single exception. No consideration is allowed in its application, because God is no respecter of personalities or nations. One who acts in accordance with this Law is loved and saved by Him. But those who oppose or defy the Law are annihilated and their progress is retarded. Now see, If you break the laws of the government, you are at once punished and can in no way escape the legal penalty. When such is the case in respect of violation of man-made laws of a government, it is simply silly to expect an escape from punishment, after infringing the Divine Laws. Refusal to move onward is considered a sacrilege and is called *Tamoguna*, inertness or inactivity.

—Swami Rama Tirtha

There can be no two Religions

The second idea that I learnt from my Master, and which is perhaps the most vital, is the wonderful truth that the religions of the world are not contradictory or antagonistic. They are but various phases of one eternal religion. That one eternal religion is applied to different planes of existence, is applied to the opinions of various minds and various races. There never was my religion or yours, my national religion or your national religion; there never existed many religions, there is only the one. One infinite religion existed all through eternity and will ever exist, and this religion is expressing itself in various countries in various ways. Therefore we must respect all religions and we must try to accept them all as far as we can. Religions manifest themselves not only according to race and geographical position, but according to individual powers. In one man religion is manifesting it self as intense activity, as work. In another it is manifesting itself as in tense devotion, in yet another, as mysticism, in others as philosophy, and so forth. It is wrong when we say to others, "Your methods are not right." Perhaps a man, whose nature is that of love, thinks that the man who does good to others is not on the right road to religion, because it is not his own way, and is therefore wrong. If the philosopher thinks, "Oh the poor ignorant people, what do they know about a God of Love, and loving Him? They do not know what they mean," he is wrong, because they may be right and he also.

—Swami Vivekananda